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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., AUGUST 23, 1901. A. K. 61.

Whole No. 455

Koreshan Propaganda at the Pan-American.

Thousands Learn of Koreshanity at the Exposition; Exhibits of Apparatus and Charts Lead to Inquiry and Discussion; Cosmogony Presented as the Basic Science.

CROWDS OF PEOPLE are hearing the gospel of Koreshanity at the Pan-American. It would be impossible to determine to what extent retentive impressions are being made upon those who seem to evince an interest in the discussion of the Koreshan Universology. We do know, however, that there is an agitation of the subjects which we are placing before the world for its consideration. Many people wonder why we are here, and upon what commercial basis we are conducting our demonstration. It is impossible for the ordinary business man to conceive of the possibility of the presentation of the truth for the truth's sake. There is no mercenary end in view, we can assure our readers. We have developed Universology, a system of science predicated upon the basis of a demonstrated premise, in which every factor of uncertainty has been removed. We have come to the Pan-American to place before the visitors of this wonderful Exposition, a demonstrated premise in opposition to the assumed premise of the so called Copernican system of cosmogony and its "scientists."

We find some indifferent to the influence of the assumptive scientific thought of the times regarding spiritual, moral, and social life, but this is because it is not generally understood that the character of what is

called science determines the tendencies of these factors in life. The atheism, infidelity, and criticism of sacred relations and obligations, as founded upon the instructions of inspired and illuminated men, originate in the power which fallacy exerts upon the deeper students and profound thinkers of the world, and their influence on mankind. The entire system of modern science is predicated upon assumption, and the honest men of scientific research do not hesitate to confess this weakness of the present schools of thought.

What has astronomy or cosmogony to do with my obligations to God and my fellow men? Every great religion of the world has had for its foundation, some form of cosmogony. The Hebrew system, that upon which Christianity was founded, begins with a description of the order of creation, and it must have been regarded as of enough importance to be presented foremost and introductory to all that follows, as the exposition of Judaism. The physical universe—we have denominated it the alchemico-organic—is the expression of Cause; it is the language of Deity. It stands out in the characters of universal hieroglyphics—the exposition of the character, form, and function of the Most High. It is important that we know how to read this language. We cannot read it from the basis of pure

assumption. There should be something that may constitute the key-note by which the language of the universe may be rendered into comprehensible usage. We have sought and found this first principle of interpretation, and are enabled to render it into comprehensible terms.

The cause of the forms and functions of the universe must necessarily be expressed in its manifestation, for no cause can unfold what has not had a place in its powers and possibilities. The interpretation of the universe as expressed in its manifest and manifold forms and functions, is a revelation of the mysteries of Godliness. We are told that the gospel of the Lord is so plain, that a wayfaring man though a fool need not err therein. The Christian world never made a greater mistake. The Bible contains no such absurd expression. It does say that there shall be an highway of holiness for the ransomed to walk in, and that wayfaring men—the men in the way—though fools, need not err therein. When the ransomed man gets in the way, though he be an initiate in the way in which he walks, he cannot get out of the way. This highway was and is the Lord Jesus, the Christ of God. He said: "I am the way, the truth, and the life." If a man be ransomed, he is in the way and cannot err. The difficulty here is, that the people who think they are ransomed are being deceived by the sophistry which has crept into the exposition of the Christian religion. "Blessed are they that DO his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." Koreshanity is the new gospel. It comes at the end of the dispensation, and involves the confirmation of the declarations of Scripture wherein it is announced, "Behold, I make all things new!" The old earth and the old heavens shall pass away; this means that the old church and old state shall pass away, which will be accomplished in like manner as every other dispensation has given place to the succeeding age.

In the expressions of Nature we behold the purposes of the Almighty. There can be no question but that Nature is a true unfoldment of what was contained in the germ of its propagation. If correctly rendered into the terms of common language, she will reveal to man the true character of the causes of her being. If she contradicts the language of the prophets, of the Lord and his Apostles, then we may dispute their authority; but we must predicate that dispute upon something better than the preposterous assumptions in which modern science rests. God is in his universe, but he is in it in its most consummate potency—as the universe is infolded in its archetype, the personal Jehovah. We are asked, "Is God a personal being?" We answer, Cause cannot project what it does not contain. If it does not consist of material form, then it cannot project material form; if it does not contain personality, then it cannot project

personality. The very fact that Cause can produce person, demonstrates conclusively that person existed in the Cause. We cannot give to the individual character of the Deity a better name than God. One great mistake of the Christian world resides in the fact that it has confounded the title God with the title Jehovah. God refers to the invisible individuality of the Deity, while Jehovah refers to his personal and visible humanity. Such a manifestation we had in the Lord Jesus, nineteen hundred years ago.

We are accused of denying the Lord and Savior of the world, by some who visit our booth, but it is because we do not coincide with the modern views of Christianity. We cannot accept the interpretations of any of the modern expositors of the Scriptures. Whom shall we believe? Will it be Martin Luther, or Melancthon, or Zwinglius? Shall it be Knox, Wesley, or Campbell? Or shall it be the conflicting testimony of the popes of Rome? There is no key to correct Biblical interpretation but that contained in the language of causation as we find it in Nature. It is important, therefore, that we start with something absolute as the first step in the discovery of the mysteries of being. There are conclusive agreements between the expressions of Nature and the Bible, if they are both from the same source. Modern science is in open conflict with the Scriptures; of this there can be no doubt. They are not in agreement; they are diametrically opposed. Nature cannot make a universal mistake; she is true to her source of being. We say that the Bible is as true to its divine authority and source as Nature, but that fidelity to truth must be gauged by some definite means of interpretation—and that resource is Nature herself.

If we examine the foundations of what the world calls science, we are astonished at the flimsiness of the premises upon which science, so called, rests; and we are more astonished at that upon which science depends to establish its claims to acceptance. The proofs of the convexity of the earth are the mere whims of consummate ignorance, and their hold upon the general mind is due to the fact that they never have been subjected to examination, and they depend upon the early impressions of the juvenile mind. Suppose we examine some of the proofs given to the youthful mind, of the earth's convexity. If we sail around the world in one direction, we return to the place whence we started. The child reads this because it is found in the books, and what is in the book is supposed to be true. It is a fact that we may sail around the world. We may start from one place and return to the same place from which we started—on a convex surface, on a concave surface, or on a flat surface. The earth being a concave cell, it affords the same possibility of circumnavigation as if it were a ball or globe.

The earth being a concave sphere, and China being

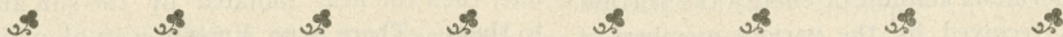
over our heads, we can travel around the world as well as if it were a globe. Equally well could we start from a given point, keeping the north star at a given altitude, sailing in a circle of a uniform radius from the star, and return to the place from which we started. Draw upon a flat surface a number of circles, beginning with a small one, and enlarge them from the central one. You may also place a number of parallels of latitude related to an elevated point a few inches above the surface. This point may be a little ball placed upon a peg. Now, move around the inner circle. The point on the peg, which may represent the north star, will sustain the same altitude to the circle all the way around it. You may then take the next circle, extended on the same plane farther distant from the peg. From the second circle the ball looks lower, viewed from the point on the circle, which represents the sailor. It is not because the flat surface is convex, but it is because the distance has foreshortened the peg, and the ball on the peg appears to be nearer the earth or the surface which represents the flat world. You keep the star (the ball at the top of the peg) at the same altitude, for this is your guide, were you not depending on the described circles, and you come back to the place from which you started. It will be seen that if the world be convex, flat, or concave, the results are the same. It will be seen, also, that the apparent approach of the ball to the flat surface does not depend upon curvation, but upon foreshortening. This proof, then, resolves itself to no proof of the convexity.

We are not confronting difficulties in scientific facts in our effort to present our system of science, but merely the prejudice and ignorance of the public and opposing mind. The scientific world offers no proof of the convexity of the earth in the fact that it has been circumnavigated, nor can we conclude that the earth is flat because it is not proven to be convex. We have certainly vitiated this assumed proof of the globular form of the earth. As the central peg is receded from, in the adoption of the increasing size of the parallels of latitude on the diagram, the ball on the peg drops lower toward the surface, as viewed from

the point on the circle. This is no proof that the ball is dropping over a convexity, yet it is the proof given for an identical appearance as we travel south and observe the north star recede from our vision. The pretended scientist absolutely ignores the fact of foreshortening in his calculations, in his endeavor to maintain the Mohammedan idea of convexity of the earth, originating in the dark ages and belonging to the Saracenic age of the world. Well may the Mohammedan system be called the system of the false prophet, for the convexity of the earth was maintained for fourteen hundred years before Copernicus accepted the major premise of the Ptolemaic school. When we consider the fact that modern science is developing the atheism of the age, are we not justified in declaring the power that projected such a monstrosity, the acme of antichrist and the veritable false prophet?

It does not seem an exaggeration to say that we have answered the question of the disappearance of the ship's hull, as she recedes from view, at least five thousand times, and yet there is no let up to the inquiry. We tell them it is due to perspective foreshortening, and then we institute a class in optics to educate the investigators in physics; and though we meet people with all kinds of appendages to their names, we meet none who have ever thought of geoliner foreshortening as affecting the appearance of the hull of the ship as it recedes. It is a fact that the disappearance of the ship and also the sun, when it appears to set, is the result of perspective foreshortening; but it is not the purpose of this article to enter into the details of our Science. The Koreshan literature will have to be studied to ascertain the principles of the Koreshan System.

That we are making headway in the promulgation of Koreshanity, there can be no doubt. We are also disturbing the equilibrium of the "wise men;" we know this from the data which constantly come before our consideration. The Pan-American furnishes a great field for Koreshan propaganda, and our friends may rest assured that we are not slow in putting in some wholesome work. Pan, the God of the Hollow Universe, is awake and on hand at the Pan-American.



The suspension of the heavenly bodies in space, it is claimed, is dependent upon the laws which govern their motions. Axial and orbital revolutions maintain the equilibrium of the solar system. If such be the law of equilibrium in the solar system, to carry out the hypothesis it becomes necessary to acknowledge another remote center around which our system revolves. This center also must have not only an orbital motion of still greater magnitude, but Alecyone, with his and all corresponding systems, must be related to a still more

remote center. So soon as one admits the existence of a center distinct from the sun, governed in the maintenance of his position in space by the law which it is claimed is essential to the equilibrium of the heavenly bodies in general, he denies the possibility of ever reaching an absolute center; for this reasoning precludes the possible existence of a final static point in space, and the law of centrality is denied which we claim is due and essential to its part. This argument alone overthrows the present astronomical system.

The Koreshan Science of Alchemy.

Part III.

Koreshan Science in Contrast with the Speculations of Modern Scientists Concerning the Sun ; Solar Light and Heat Conserved ; Non-Vital and Biologic Alchemy.

EVERY STRATUM of metallic substance is the terminal place of radiations of its own specific quality. Each stratum entering into the arrangement of the metallic shell is deposited from energy—the quality of its substantial existence before becoming material at the terminal point and conjunction of the cathodic and anodic current of energy. The deposition of the new atom is the product of the union of the positive and negative currents. When the new atom is deposited, the old one is transmuted to energy. It is thus that the interflow of the ether from center to circumference and from circumference to center is renewed and maintained in perpetuity. If the reader will carefully compare this presentation of science with the uncertainties of the so called scientific men of the present and the past, he will notice the infinite distinction between assumption and positive knowledge. Professor Proctor, in "Our Place Among Infinities," says:

As soon as we inquire into the adaptation of the sun's powers to the work which we have regarded as specially assigned to him, we recognize a mystery of mysteries in the seeming waste of his gigantic energies. [Is this "seeming waste," his "mystery of mysteries," scientific understanding, or is it ignorance?] Our earth receives less than the two thousand millionth part of the heat and light emitted by the sun; all the planets together receive less than the two hundred and thirty millionth part; the rest is seemingly scattered uselessly through interstellar depths. To other worlds, circling around other suns, our sun may indeed appear as a star; but how minute the quantity of light and heat so received from him, compared with the enormous quantity apparently wasted. The portion which seems squandered is scarcely affected at all by such small uses; and that portion is more than two hundred and thirty millions of times as great as the portion used to warm and to illuminate the solar system. And then consider what is the actual amount of energy thus seemingly wasted.

I have computed (adopting Sir J. Herschel's estimate of the amount of heat poured by the sun upon each square mile of the earth's surface) that the sun emits in each second as much heat as would result from the burning of 11,600,000,000,000,000 tons of coal, and of this enormous amount of energy the portion utilized (that is, the heat received by the various members of the solar system) corresponds only to that due to the consumption of about 50 millions of tons—only 50 millions out of 11,600 millions of millions. * * The force wasted is, in fact, very nearly the whole of the inconceivable amount expended.

Professor Newcomb is equally uncertain. He informs us that:

A constant "dissipation of energy" is going on in nature. We all know that the sun has been radiating heat into space during the whole course of his existence. A small portion of this heat strikes the earth, and supports life and motion on its surface. All this portion of the sun's heat, after performing its function, is radiated off into space by the earth itself. The por-

tion of the sun's radiant heat received by the earth is, however, comparatively insignificant, since our luminary radiates in every direction equally, [It is evident from this that Professor Newcomb does not comprehend the laws of combustion as they pertain to the influence of the sun.] while the earth can receive only a part represented by the ratio which its apparent angular magnitude as seen from the sun bears to the whole celestial sphere, which a simple calculation shows to be the ratio of 1 to 2, 170,000,000.

The stars radiate heat as well as the sun. * * Thus we have a continuous radiation from all the visible bodies of the universe, which must have been going on from the beginning. * * This radiation cannot go on forever, unless the force expended in producing the heat be returned to the sun in some form. There is no known law of radiation, except that it proceeds out in straight lines from the radiating center. If the heat were returned back to the sun from space, it would have to return to the center from all directions; the earth would then intercept as much of the incoming as of the outgoing heat; that is, we should receive as much heat from the sky at night as from the sun by day. We know very well that this is not the case; indeed, there is no evidence of any heat at all reaching us from space except what is radiated from the stars. Since, then, the solar heat does not now return to the sun, we have to inquire what becomes of it, and whether a compensation may not at some time be effected whereby all the lost heat will be received back again. Now, if we trace the radiated heat into the wilds of space, we may make three possible hypotheses respecting its ultimate destiny:

(1) We may suppose it to be absolutely annihilated, just as it was formerly supposed to be annihilated when it was lost by friction. (2) It may continue its onward course through space forever. (3) It may, through some agency of which we have no conception, be ultimately gathered and returned to the sources from which it emanated. The first of these hypotheses is one which the scientific thinkers of the present day would not regard as at all philosophical. * * The second alternative—that the heat radiated from the sun and stars continues its onward course through space forever—is the one most in accord with our scientific conceptions. We actually receive heat from the most distant star visible in our telescopes, and this heat has, according to the best judgment we can form, been traveling thousands of years without any loss whatever.

If the hypothesis now under consideration be the correct one, then the heat radiated by the sun and stars is forever lost to them. There is no known way by which the heat thus sent off can be returned to the sun. It is all expended in producing vibrations in the ethereal medium, which constantly extend out farther and farther into space. The third hypothesis, like the first, is a simple conjecture permitted by the necessary imperfection of our knowledge. * * We may regard it as good as an *observed* fact, that the sun has been radiating heat into void space for thousands or even millions of years without any diminution of the supply.

The above entire batch of hypotheses, which no scientist can or will deny are founded on assumption, is full of contradictions and inconsistencies which should never find a place in any literature honored with the dis-

tion of science. If it could be supposed for a moment that heat could radiate through space, claimed to be ten thousand-fold more frigid than the North Pole, billions and billions of miles—to say nothing of the comparatively small distance of 93,000,000 miles, the so called distance of the sun from the earth, it would constitute an assumption in contradiction to all the preconceived opinions held to by the so called scientists.

Suppose we take, for instance, the argument employed to prove that the earth is a mass of molten fluid, surrounded by a comparatively thin geologic crust. In penetrating the earth we find, so it is stated, that the deeper we penetrate the crust the more heated it becomes. Taking the ratio of this increase of temperature, we can determine the point where the heat would be intense enough to melt into a state of igneous fluidity any known rock, mineral, or metallic substance; hence it is concluded by the geologist, that the interior of the earth is a molten fire. By this process of reasoning we might equally determine that—because in the ascension of a balloon toward the sun there is a depression of temperature at a given ratio, which is a rapid one—we can prove that the sun itself, 93,000,000 miles from us, as claimed by the astronomers, is congealed into an iceberg as much colder, as the most frigid portion of the Arctic regions is colder than the molten mass which they say is beneath our feet.

It in no wise follows, because radiations of energy from the sun produce heat at, near, or under the surface of the earth, that the energy proceeds through space in the specific quality of heat. In fact, it is absolutely certain that the radiation of energy from the sun through space is not heat at all, but is transmuted to heat by the operation of the law of the correlation of energy. Light is merely one degree of the phenomena of electric action, but while identical in substance with heat, it is not the same in its present quality as light. Light is convertible to heat, or, stating it differently, the energy which produces the phenomenon of light, through correlation, will produce the phenomenon of heat. Heat is produced in our own atmosphere through the meeting of the descending or cathodic, and ascending or anodic currents of energy—one generated above, the other generated below.

In considering the differentiations and analogies of non-vital and biologic alchemy, it is of the utmost importance that the mind of the student divest itself of all

mental predilection induced by a careless perusal of expressed opinions, in works regarded as authority, wherein are found the promiscuous conglomerations of thought derived from both schools—that of transmutation and that of atomic persistency and inconvertibility. Either all things—including matter and energy—are interconvertible, or matter is persistent and atomically eternal and unchangeable. Unfortunately for the progress of scientific development, the thoughts of both schools are so intermingled that comparatively few people are aware that the so called school of evolution, which embraces the nebular hypothesis, is strictly a transmutation school of thought; and it cannot consistently hold to its views on evolution, and at the same time entertain the modern chemical idea. Chemistry and evolution do not belong together.

All transpositions of matter, either atomic or molecular, are due to and depend upon the correlation of matter with energy. The strata of metals constituting the outer crust of the cosmic shell pass alternately through every phase of metallic quality. The gold stratum comprising the most circumferential lamina, before becoming stratified as gold occupied the space and quality of the silver lamina, and before being deposited as gold from its condition as silver, was first transmuted to energy. The anodic current from gold, meeting the cathodic current from silver, results in the double transformation of silver to gold and gold to silver, the process of deposition and sublimation being operative in both laminæ. This is true of all the laminæ comprising the complex rind.

Through non-vital solutions of interflow, ranging from center to circumference and from circumference to center, in which are contained the solvencies of substance, are determined places and forms of stratification and their relations, thence the determination of form itself in its universal aspect. Alchemy, therefore, becomes the science which must comprise the foundation of our knowledge of metamorphosis and the mutations of function. The laws or principles of alchemy are not confined to what are usually denominated physical things, or to what, in Koreshanity, is denominated the non-vital or the alchemico-organic field of thought, but, by the application of the great law of analogy, are transposed to the biologic or the anthropotic field;—correspondential laws being operative in the biological or, what is denominated in Koreshanity, organo-vital alchemy.



As fundamental properties of being we have quality, space, and time. With each of these three properties we entertain the concepts of inception, duration, and limitation. If we examine quality as a fundamental property of being, we entertain the ideas of high or low, interior or exterior, refined or gross, with their two

extremes or limitations; the highest, most interior, most refined or subtle, and the lowest, most gross or exterior, with all intermediate conditions. If we examine space as a fundamental property of being, the mind rests upon a center as one limitation and a circumference as the other.

The Mission of Elijah the Prophet.

Biblical and Etymological Proof of the Lord's Personality; the Work of Elijah the Tishbite; Re-embodies as John the Baptist; the Elijah of this Age and the Great Harvest.

AMANDA T. POTTER.

ELIJAH THE PROPHET is a term which falls upon the ear of humanity with less than its true weight of meaning. In the King James' version of the Scriptures, one is referred from the name Elijah to the margin, where it is noted that the word is Hebrew. Perhaps little would be gained by the English rendering, which would read God the Lord. Our incredulity springs from ineffectual effort to reach some unwilling minds with various information, parcel of which is that Lord God has been the appellation of more than the recognized One. More or less roundabout in manner of evasion, more or less snarled in sophisms, according to temperament and resource, are the usual rejoinders of the mind shut against the truth. But our Hibernian friend was plain, simple, and without apology. We had slowly enunciated the closing words of the sixth verse of twenty-ninth Deuteronomy: "Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I [Moses] am the Lord your God." The eye, bent to detect some trick, took on a ludicrously puzzled expression. Almost snatching the Book, he scanned the text with unfeigned astonishment and ejaculated: "Well now, mum, I jest don't think them wur-r-ds mane exactly what they say!" and he retired unapproachable behind this wall of rebuttal.

Humanity in its state of incubation, as little as the chick of such degree, is not cognizant of the phases of its progress, neither the attendant phases of Deific progress and manifestation. It is equally unappreciative concerning the twenty-four-thousand-year cycle, in which, each in its order, the entirety of these coincidentals ultimate. They ultimate, as so many steps of advancement, in the perfected race which through conjunction, having become one with God, now constitutes the fulness of the Godhead bodily. Without the knowledge of Deific progress in the race, God the Lord, or Elijah, without raiment other than the girdle of skin and the sheep-skin mantle, is not a reverence-winning picture. God the Lord, author of heaven and earth, flying before the wrath of a woman; hiding himself in a cave; satisfying his hunger at the hand of the Arab (raven), or from the oil and meal of the widow's multiplied store, does not fulfil the pictures of ignorant imagery regarding the grandeur of God. In the common acceptance, his departure was the one point which in the spectacular, accords with Deific estate; yet, even Elisha's exclamation—"My Father, my Father"—when he saw him depart, fails of wide-spread conviction concerning his Divinity.

Earnestly we desire to bring into strong relief this truth: that the manifestation of Elijah the prophet was the appearance in the flesh, of God the Lord; moreover, that this flesh was of a quality to admit the perfecting process, after which it was consumed by the an-

titype of the typical fire which he caused to descend in view of the prophets of Baal. We are free to confess our wish to present for consideration the *rugged* guise of the Man; for we recognize a purpose in the Biblical record of the scant vesture and severely homely life of Elijah the prophet, and the recital of kindred circumstances when John the Baptist is chronicled. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." But, by the Lord Jesus, this same John was twice declared to be Elijah—God the Lord. (Matt. xi: 14, and xvii: 12.) By the same author these words were also pronounced: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." "My Father, which gave them me, is greater than all." Jno. x: 29. "My Father is greater than I. Jno. xiv: 28. This Father Spirit, God the Lord, was John's possession at birth, and made him "greater than all." When the Lord Jesus received the typical baptism of John in the waters of the Jordan, the antitypical baptism immediately followed; that is, the baptismal substance—Elijah—left John and went to the Christ in fulfilment of John's prophecy: "He must increase, but I must decrease." By this transmission the Christ became greater than John.

The essence of the mission of Elijah to the earlier stage of the Mosaic period, was to vitalize the line in which was being generated the righteous One, the perfected Seed of the universe. He mainly made possible the coming of the Christ through his baptism of Elisha with his double spirit—his ascending and descending degrees, which Elisha transmitted to the avenues of the generation of the Only Begotten. Nineteen hundred years ago Elijah again appeared to complete the work impulsed through Elisha, and to fulfil his promise made through Jacob to Judah, contained in which were the words: "Thy father's children shall bow down before thee." His brethren, his father's children, when Judah had become the Christ, truly bowed before him as his Apostles.

And yet another character is to receive the adoration of these children of Jacob. "For behold we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." It must not be forgotten that as between Judah and Joseph, the latter received the greater promise. The Shepherd from Judah appeared nineteen hundred years ago, but that coming did not fulfil these words: "From thence [Joseph] is the Shepherd, the stone of Israel." That promised Shepherd is here, and his coming fulfils the promise to Joseph. *He is Joseph*, and environs Elijah the prophet who was promised to come before

the great and dreadful day of the Lord. (He comes to close the work of the cycle; he comes attired and subsisting as other men.) The Lord Christ overcame and, conjoined to the Father, sat down in his Father's throne. "To him that overcometh ["the last enemy that shall be destroyed is death"] will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This promise

will be realized by Joseph, who, conjoined to God the Lord—Elijah—will perform all God's pleasure. Nineteen hundred years ago Elijah perfected the Seed—the one generated Son who was sown in the race. Now he comes to perfect the harvest of that planting, the 144,000 regenerated Sons, and his brethren, the sons of Jacob, will bow to him from whose theocrasis they will reap immortal life.

Can Bankers be Patriotic?

PROF. O. F. L'AMOREAUX, A. M., PH. D.

IN SPITE of all the fallacies that bankers teach for their own interests, and inspire others to teach, there is no substance in the universe which intrinsically possesses the qualities of money. Its sole quality, as the term itself teaches, is the *fiat* of the people expressed in government. Whatever government does rightly, then, is done in the name of, and by right of the people; and whatever that authority effects belongs, not to the individual but to community. As Gladstone correctly says, all its advantages belong to the people, not as individuals, but in common. The individual can rightfully have nothing more than the use of it, for the purpose for which it was created; that is, in effecting exchanges of products to supply his needs. For men to make it their calling to heap up this, which is not an ordinary commodity, but a convenient instrument created by the people solely to effect the exchange of commodities, in what are called banks, and make it plenty or scarce, as bankers do, selling it at high or low price as they choose, or withholding it from sale entirely, as they see that their own selfish interests dictate, is for them, not to coöperate with the just efforts of government to protect impartially the interests of the governed, which is its bounden duty, and only excuse for being, but, by the use of a power created only by government to render such impartial government of the people impossible.

The word patriot, in its root, means father, and unmistakably indicates that the only right and just government is in its nature paternal. But what kind of a father would that be who should provide means by which a very few of his children might, without work, become very rich, and necessarily in the process reduce the great mass of them to wage slaves and paupers? Patriotism is defined to be love of one's country; but a country that does not provide for the well-being of all

its subjects has no right to their love—hence no right to be. Love of a country that suffers the few of its subjects to rob and enslave the mass of them is not pure patriotism, or, indeed, in the proper sense, patriotism at all. Love of country is love of its people. Love works no ill to the neighbor. The man whose acts necessarily work ill to the great mass of the citizens of his country cannot love his country—be patriotic.

We have abundantly shown that such are the acts—is the very calling—of bankers, hence they cannot be patriotic. But, says the objector, the world could not exist and do business without banks. If history tells us the truth, it managed to live quite comfortably down to some 600 years ago, and carry on weighty business affairs without them. It is safe to say that when the great mass of men come to know how much they cost, and that they render righteous government impossible, they will discover some better method of doing business. God made no mistake when he denounced and forbade all usury or increase for the loan of money, or anything that is loaned for usury or increase; and His law commanded the rich man to lend to the poor, not exacting usury of him, and forgiving the debt if he was not able to pay it at the seventh-year jubilee; and Jesus did not err when he commanded to lend, hoping for nothing again.

What Jesus performed as an object lesson and type when he overturned the tables of the money-changers, driving them out of God's typical temple, pouring out their money into the street, and calling their place of business a den of thieves, will soon find its antitypical fulfilment on a world-scale. In the new heavens and new earth, new church and new state, in which shall dwell righteousness, real patriotism will be possible—but there will be no bankers there.



Let us suppose the sun to be the center of the solar system. If the system has a center, then it also has a circumference. This is a fundamental law of form. The sun would be the center of the space embraced in his system. Either this center or its correlate circumference would be the origin of the activities engendered in the

system. If the sun is the point of positive activity, then he would be the beginning or head of the system as to space; and though he had existed from all eternity, and is to be perpetuated to all eternity, during all these processions he would still be *the beginning*.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

DO THE PHYSIOLOGICAL and the psychic represent each a universe within itself so distinct that every effort to render the two convertible must fail? At the same time, are the correlations so close that the psychic activity is manifested only through the physiological? These questions present two of the most interesting subjects of inquiry to the student of psychology. The brain cell is the nexus, and if it can be forced to yield its secrets, answers may be found. Here in the laboratory, the finer portions of the arterial blood sent up from the body meet the nerve fluid. Here, thought or mental energy coming from thousands of minds flows in to meet the particular quality of one mind. Mental energy should be distinguished as pneumatic and psychic, belonging either to the spirit or to the soul; the former is the general term for the intellect, the latter for the loves as embraced by the will. If thought or mental energy simply manifests itself through the physiological agent, the brain cell, what is its origin? No satisfactory answer to this question has been found. But suppose that the destructibility of matter and the possibility of converting every form of matter to a corresponding quality of spirit, and vice-versa, has been proved already by methods that appeal to the senses and the reason. This is just what Koreshan Science claims, and its basis of proof is further corroborated by the testimony of the Scriptures, where it is stated that God, who is spirit, became flesh in the person of the Lord, who reconverted that flesh to Holy Spirit and baptized his Disciples on the day of Pentecost. Is it not reasonable to conclude that thought, or the pneumatic and psychic energy, is actually generated in the cell by alchemical combustion? The uniformity of law is generally admitted, and the discovery of the great law of the correlation of matter as supplementing that of the correlation of energy furnishes a key to the deeper mysteries of life. It disposes of the theory expressed in the opening question, showing that no departments of the universe are unrelated. It is the operation of this law that binds all existing things into a *universe*. In reply, therefore, to the question, "What is mind?" the true psychology makes answer that it is formed by the transformation of the material substances of supply taken into the body. Food is converted to blood and nerve fluid. In the brain cell they are further transformed to spirit and soul, or the substances of intellect and love. A recent writer in discussing Physiological Psychology, says that it cannot be settled whether the matter consumed in the brain cells is supplied by the blood directly or is part of the brain cell. The friction of thought wears away the matter of the cell, and in the alchemical combustion the atoms are destroyed and converted to spirit.

Koreshanity is not a system of mysticism. This statement is made with emphasis for the benefit of those who are seeking information in regard to its doctrines. It exploits the mysteries of the universe and furnishes a scientific explanation for all phenomena, but its statements appeal to reason and are predicated upon the principles of geometry and physics. It does not advocate going into the silence, sitting for development, nor the cultivation of what are termed occult powers. The word occult simply means hidden, and while Koreshanity reveals the laws that govern things hitherto unknown by the multitude, it shows the danger attending the methods employed by the various schools of mysticism that flourish as never before. It fulfils the purpose for which the Society for Psychical Research was instituted, and in which it has failed beyond the fact of indicating the genuine character of certain mani-

festations. A few simple laws and axioms of universal application suffice to admit the student to the secrets of being. To know God, man must study the physical cosmos which Koreshan Science denominates the alchemico organic world, looking upon it as part of an organic whole, maintained in perpetuity by the law of alchemy. While it calls out the deepest affections of the human heart in reverential love toward God by showing his true attributes, it opposes every form of emotional religion which makes feeling not science the arbiter of conduct. Mysticism claims subjective illumination and special revelations from other spheres. Koreshan Science points to laws and facts objectively proved, and invites the logical mind to reason from this basis. Some persons are disposed to look upon the doctrine of correspondences as mystical and puerile. This is a mistaken notion. Natural objects are the correspondents of ideas, otherwise they could not exist.

The origin of commerce is found in the interchange of vital energies between God and man. Its correspondent in the physical world lies in the reciprocal activity between the central sun and the environing crust of the cellular earth. As the fuel to supply the solar fires comes from the levic energies sent up from the circumference, holding all the material substances of the universe in solution, so God derives from man the spiritual substances of renewal. Human life is exalted and dignified by the thought that its office is to contribute to the completion and happiness—nay more, to the very existence of Deity himself. The lowest forms of animate creation are on their way to mingle with the ethereal essences of love and wisdom uniting in the Godhead. The degraded savage with his brute instincts will pass from embodiment to embodiment, until he is morally and intellectually ripe enough to furnish nutriment which God may assimilate. His progress from one stage to another is dependent upon successive baptisms by which he receives an influx of good and truth from the Lord. This is commerce. In consideration of its divine origin, all the operations of secular commerce should strictly conform to the principles of equity. It is evident that commercial law is wholly exclusive of competition. *All* the substances of the physical cosmos send up their tribute to the sun and it in turn sends back wherewithal to supply the need of each. Even thus, in the kingdom of our Father, none are left out, none are neglected. There is no necessity for competition, no possibility of entertaining such an evil.

The proposal to institute a universal peace propaganda to abolish war is evidently futile in view of the animal instincts of humanity. Who can glance over a single edition of one of the great daily newspapers and note its record of vice, rapacity, and crime without realizing that peace is possible only through the transformation of the desires? Who are the peacemakers, and where can they be found? Study the conditions that prevail in every country and determine what nation has evolved to a point of superiority that fits it to fulfil the office. Did the white race show its mildness and sweet reasonableness in China? Do the race wars of America with their attendant lynchings indicate that the ethics of Christianity are practiced as well as preached? When the church joined itself with paganism under Constantine, the spirit of the meek and lowly Savior, who exclaimed in the hour when he was given over to the hands of his enemies: "Father, forgive them, for they know not what they do," had so far declined that its members no longer refused to bear arms. The peacemakers are to be called the children of

God. If no existing race is found worthy to bear the title, it must apply to some higher genus yet to come. Koreshanity is teaching the laws that govern the reappearance of such a genus. Hence the universal peace propaganda must be the Koreshan movement.

The art treasures of the world should be given to the people for their enjoyment and refinement. The palaces of the old world are being rifled by millionaire collectors who consign objects of historical value and world-wide interest to private galleries accessible only to those who have ample means for travel; persons of this class have visited foreign countries and seen these treasures before. The laboring man who needs such a means of education and can never go abroad, is excluded from participating in what really belongs to him. Is he not heir to the best that the civilization of the past can furnish? Who deserves it better, or needs it more? In many cities the finest museums are free to the public only upon certain days, usually limited to two in the week. If the capital which the workman produces was not diverted from its legitimate uses by the money kings, he might take of the fruit of his labors in the shape of national museums, theatres, and concerts maintained for his benefit, like the parks. Those who heap up wealth know how to evade taxation, so an immense stream of revenue is prevented from flowing into the coffers of the state. When the human system becomes so thoroughly congested that all the currents of life are obstructed, death is near. The congestion prevailing in every part of the competitive system, by which all the streams of justice are impeded, argues that its end is near. There is something better in sight.

A deeper spiritual meaning lies buried in the myth of Atlantis, the lost continent. The name continent, has been given to the larger divisions of land upon the habitable surface of the concave shell of the earth. It means *to hold with*, or that which contains, referring to the earth as containing life. The lost continent is typical of the loss of the Holy Grail, the receptacle which contained the wine of the last supper. The blood of Christ, of which the wine was a type, is the life of Christ, and the continent of this life, the arch-natural body as the receptacle of divine truth and good, has been lost ever since the Lord converted his body to spirit. In a corresponding manner, all idea of the earth as containing man has been lost under the Copernican hypothesis, which locates him upon the convex surface of the sphere. The lost continent, or the truth concerning the earth, is being raised up in the Cellular Cosmogony, from the

deep where it was submerged by the waters of fallacy. At the same time, in the going forth of the doctrine of immortality in the body, the spiritual continent, or the arch-natural body, is being resurrected from the church where it was buried. In the classical myth, Atlantis was the happy land in the far West.

If it is only necessary to die and pass into the spiritual world in order to know all truth, why is it that the revelations which purport to come from those in subjective spheres never convey scientific knowledge beyond what is known in the natural world? The answer is clear; either the truth is not to be found in the world of spirits, or the communications that profess to come in this manner are fraudulent. In either case they are valueless, and the logical inference plain—that truth is to be sought here and now. Delays are dangerous. He who postpones the search for knowledge, saying, "I shall know all that when I get to heaven," may find a different region beyond the tomb.

It is written that the way of the transgressor is hard. In the ultimate sense, Christ is the transgressor for he *goes across* from the covenant relation where he rests above the law, to the state of subjection to it, by planting himself in the race and entering fully into all the states of sin. No man treads a path so thorny; no man knows the sorrows and the labors of the Son of man until experience brings him to the same exaltation of sacrifice, whereby he descends to sound the same deeps of mental and physical agony.

The riches of Christ are called unsearchable because they cannot be explored until the veil—that is to say, his flesh—is taken away. So long as man is in the mortal body he can form little concept of what it will be to come into the character and condition of Him in whom all the treasures of wisdom and knowledge lie hidden. When the physical body has been converted to spiritual energy and immortality is attained, the things which God has prepared for them that love him, may be known.

The ship of the future is the air-ship. When the ideal government is realized in earth, even the ship of state, now so badly foundered, will be able to soar.

Love is the "open sesame" to the divine kingdom.

Two strong wills in conflict make a friction match.

Humility is the best antidote for insanity.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Meaning of Abraham's Temptation.

EDITOR FLAMING SWORD:—Will you please give your version of the story of Abraham's temptation, Genesis xxii: 1-14, this being the subject of the International Sunday School lesson for August 25.—A READER.

The covenant which God made with Abraham stipulated that he should become the father of many nations. In token of this agreement between himself and Almighty God, his name was changed from Abram (ascending Father) to Abraham, meaning the Father of a

multitude of nations. Again in Genesis xxii: 18, the promise reads: "In thy seed shall all the nations of the earth be blessed." Abraham was the inceptive point of the Jewish dispensation. Christ was the promised Seed. He was Abraham reincarnated, and in him all the spirits of the Jewish age were resurrected; but the advent of the Messiah was not the fulfilment of the covenant. The seed which was involved or generated from Abraham to Jesus must be planted and bring forth its harvest at the end of the succeeding age (the Christian age), when

all the nations of the earth (the church will be blessed in the manifestation of the offspring of Christ, the Sons of God with the immortal body. Then, and not until then, will Abraham, who was Christ, become the Father of many nations.

Now, in order that the covenant might be established and the promised Seed produced, Abraham was commanded to sacrifice the love of natural offspring, or the love of begetting on the lower plane, in order that he might beget the spiritual son by the higher laws of gen-

eration. Every animal represents some affection of the human heart, and the ram is symbolic of the love of propagation. On the higher plane it refers to the Lord's desire to reproduce himself in the Sons of God regenerated from the human race. When Abraham had testified his willingness to sacrifice the lower desires which had brought him into the land of Moriah (rebellion against God), he lifted up his eyes and beheld the ram that God had provided. He saw the Messiah who was to come, in type. The Lord Jesus is called the Lamb or the Ram of God, by virtue of the fact that his supreme desire was to beget many Sons into glory.

The Heart of the Fathers.

EDITOR FLAMING SWORD:—Will you kindly devote a little space in your columns to explain what is meant by the passage, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"?—I. E. B., Chicago, Ill.

The preceding verse shows that this passage refers to the office of the Sign of the Lord's coming: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The Sign is the Messenger, whose mission is to announce and effectuate the consummation of the covenant. Knowing what is involved in the covenant, it is evident that to turn the heart of the fathers to the children is to conjoin those who are coming up in the resurrection to their higher principles, or to enable them to awaken into their eternal consciousness after ages of experience in sin and suffering. The heart refers to the loves or the will, and it is by turning together the ascending and descending degrees of affection that conjunction is effected between the celestial heavens, the order of Melchizedek, and lower humanity. The Gods reincarnate themselves in their offspring, and come forth from the invisible center into a visible and tangible bodily expression in the natural world. In an antithetical sense, to turn the heart of the fathers to the children is to perpetuate the processes of natural generation according to which the fathers are re-embodied in their offspring by the attraction of consanguinity. This is the draconic power—a reflex of the conjunctive office of the Messenger.

Water a Symbol of Science.

EDITOR FLAMING SWORD:—What is the birth of water spoken of in John iii: 3? Were those who received the Lord's baptism at the end of the Jewish age, born of water?—INQUIRER.

Nineteen hundred years ago, at the time of the Lord's advent, the sign Aries was just passing into the zodiacal constellation Pisces. The fish signifies proliferation; during the Piscatorial dispensation, the

process of regeneration by which the Lord multiplies himself in his offspring, begotten spiritually when he overshadowed the church in his theocrasis, has been going forward. Water corresponds to science—divine natural truth. Those who are born of water will be indoctrinated into the science of the physical earth. The Lord Jesus, though he involved that knowledge, did not bring it into outward expression. His Disciples were born into spiritual but not into natural truth. Now the passage of the sign into the constellation Aquarius, the Water-Carrier, marks the time for the birth of water. Those who accept the science of immortal life, which pertains to the physical earth or to the natural body, will experience the new birth into the immortal body and will see the kingdom of God by entering into the perfection of his attributes—spirit, soul, and body forming the holy triunity.

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What Constitutes Success?

It Lies in Performance of Uses and not in Accumulating Millions.

Why is it that the only men who are eagerly interviewed and importuned to write articles on "The Secret of Success"—the one article that never lacks interest—are multi-millionaires? asks the New York World.

Are there, then, no successful men but multi-millionaires? There are not over 5,000 of them in the country. Carlyle once described England as "inhabited by thirty millions of people, mostly fools;" and our own country, if none in it have succeeded but the multi-millionaires, may be described as "inhabited by seventy-six millions of people, mostly failures."

Do we not make a grand mistake in fostering the idea that only the Rockefellers, the Morgans, the Carnegies, the Schwabs, the James J. Hills, and the men of that ilk—the men who are chiefly distinguished as having "made big money"—can tell the rising young manhood of America "the secret of success"? "Success" is a glittering word, capable of many meanings. A man is not necessarily a failure, however, because he has not made a million, or a half, or a quarter of a million—or not even \$100. Some very successful men have never tried to make money. They preferred to make something else, and if they achieved their desires they succeeded—from their own standpoint, at least.

Agassiz would not accept \$500 a night to lecture. "I have no time to make money," he said. Scientific inquiry and discovery were objects in his life—and he succeeded in pursuit of them. Wellington, after conquering Mysore, was proffered a gift of \$500,000 by the corrupt East India Co. He refused to touch it. Piling up "big money" was not his idea of success either.

When John Hancock, one of the signers of our great Declaration, was sitting in the constitutional Congress, a letter was read

from Washington suggesting the destruction of Boston by bombardment. Hancock was one of Boston's largest property owners, but he rose promptly to his feet and said: "All my property is in Boston, but if the expulsion of the British army from it require that it be burnt to ashes, issue the order immediately." There was another man who did not believe that "success" was only another name for "millions." Charles Sumner refused to lecture at any price. "My time belongs to Massachusetts and the nation," he said. Big money was not his idol.

Thomas Jefferson died insolvent. Was he, therefore a failure? Abraham Lincoln died a poor man. Was he, also, a failure? Grant died so poor that his opinion on "how to succeed" would have no value to this money-mad generation, even if he had not left it. Soon or later, there will be a reaction in this search for "the secret of success" among the trust kings and the sudden-rich heroes of the stock ticker. "I know of no great man," says Voltaire, "except those who have rendered great services to the human race." Judged by that true standard, the mere makers of big money cannot tell our young men the "secret of success." They do not know it themselves.—Kansas Agitator.

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Low Fares for Workers.

European Railways that Give Reductions to Laborers.

There is some interesting information in a recently published parliamentary report containing the replies to a dispatch which Lord Salisbury sent to the British representatives in Bulgaria, France, and Germany, asking for information concerning the facilities for locomotion and the special fares accorded to workingmen in the neighborhood of the large cities. It appears that on the Belgian state railways a single journey ticket good for six working days for any distance within three miles or a little more costs a trifle over 10 cents. Beyond that the prices increase in a slightly decreasing proportion. For instance, the charge for a 7½ mile journey is not quite 3 cents per trip, or about 17 cents for six.

For return tickets the corresponding prices are rather less than double. Sunday tickets can be obtained, but Sunday traveling is slightly discouraged by a rather higher rate. There is a special tariff for greater distances, the maximum being about 62 miles. A workingman, however, can travel 25 miles daily from Monday to Saturday for about 40 cents a week. To claim these advantages he must be engaged on manual, not artistic work, under the order of others. Similar reductions are made by most of the private railway companies, and the fares on light railways and tramways are also lowered—at any rate, before and after certain hours of the day.

In France and Germany also the genuine workingman obtains passes valid during certain hours at a considerable reduction, amounting sometimes to as much as 80 per cent. In France tramway companies are not bound to lower their fares for work

people, and as a rule have not done so, but the running of special cars for them has been made obligatory in some recent charters. Similar principles are adopted in Germany, and special cheap trains for workmen have been run on several of the London suburban roads for a long time with satisfactory financial results. In this case of course the concessions of the companies are voluntary.

It is plain that the only practicable way of relieving the congestion of the tenement districts in great cities is by enabling the workmen who inhabit them to live at a greater distance from business centers, in localities where space is more ample and rents more reasonable, by providing them with cheap, regular, and moderately rapid means of transportation. Private railroad enterprise cannot be expected to compete in cheap service with those which are controlled or subsidized by the state, but there is a vast discrepancy between the 5 cents minimum of our transit systems and the continental rates.—*New York Post*.

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Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. But further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—EDITOR FLAMING SWORD.

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

An Educational Folly.

School System Forces Children to Study Uncongenial Subjects.

Harold E. Gorst has radical ideas on the subject of education. He is quoted in *Current Literature* as saying: "Our existing school system consists in lumping together masses of school children in what are called classes, and stuffing into their heads collectively a quantity of knowledge based, not upon the individual bent of each child, but upon a fixed code and curriculum. The principle is to set forty or fifty children doing and thinking precisely the same thing. The result is inevitable. There is a top of the class and a bottom of the class. Those who reach the former are regarded as the clever ones; those who remain at the latter are looked upon as dunces.

The classification is wholly unfair and grossly idiotic. All that it really reveals is the perniciousness of a system which creates stupid children by forcing upon their brains subjects for which they are not receptive. The fool of the Latin class might distinguish himself in natural history, but the pedagogue goes on stuffing him with syntax and grammar, regardless of the fact that his mind is absorbed in beetles, and that he never attends school without a pocketful of mice. Not only must this method of teaching 'en bloc' be abolished altogether, but teaching in itself, as we understand the term, should be rigorously avoided. Every encouragement ought to be given to pupils to learn. There should be less reading and more reflection. The pernicious custom of learning by rote ought to be inscribed upon the penal code. Hanging would be too light a punishment for the teacher who destroyed the minds of his charges by making them commit 'Casabianca' to memory."—*Exchange*.

* * *

Cost of the Steel Strike.

According to an estimate made in the Pittsburg dispatch to *The Record-Herald* yesterday, the steel strike to date had cost nearly \$7,000,000, apportioned as follows:

TO THE COMPANIES.

American Sheet Steel.....	\$1,200,000
American Steel Hoop.....	1,680,000
American Tin Plate.....	1,080,000
Total.....	\$3,960,000

TO THE MEN.

Fifty thousand men for twelve days.....	\$1,800,000
Twenty-five thousand men for twenty-four days (since July 1).....	900,000
Total.....	\$2,700,000
Grand total.....	6,660,000

It must be evident to the least initiated that the only figures in this estimate entitled to credence are those that give the losses of the men. Here the data is definitely known. So many men idle at \$3 a day for twelve days, and so many for twenty-four days is easily calculated. The result, \$2,700,000, therefore approximates the loss to the strikers.

But there is no such positive data by which to estimate the losses of the companies. Here all is self-evident guesswork. All the companies have lost is the profits they might have made during the time their works are shut down. They have saved the wages not paid to the strikers, and when they resume work they can catch up to their orders.

The strikers can never get back the \$2,700,000 in wages which they surrendered in the effort to unionize all the steel mills of the country.—*Record-Herald*.

* * *

Wage-Slaves in Moravia.

An official report just issued by the Austrian minister of the interior at Vienna, on the button-making trade in Moravia has created a sensation. The report in part follows:

Average hours of work for men, nineteen; average hours of labor for women, seventeen; for children over ten years of age, twelve, and for children under ten years, eight.

The average earnings of a man are 30 cents weekly; of a woman, 20 cents weekly, and for a child, 8 cents weekly. The average earnings of a whole family varies from \$22 to \$30 yearly. The maximum sum which a full-grown man can possibly earn is 50 cents weekly, but this requires superhuman effort and is rarely accomplished. The children have to begin when three years of age, and work day and night when they are five. The report states this as a typical case:

A family composed of father, mother, and three children live in one room, which is both home and workshop. The room is ten by ten feet and six feet high, has one small window and contains four chairs and a table. The inmates have never seen a bed. Their total collective earnings are \$40 yearly, and their expenditures for the last year have been: bread, \$25; rent, \$5; rent of plot to grow potatoes, \$2; flour \$5; petroleum, \$2; milk, 50 cents; miscellaneous, 50 cents. They never eat meat and cannot afford beer or tea, coffee or tobacco. Clothes are not mentioned in the items of expenditure.—*Social Democratic Herald*.

Subtle Influences of Evil.

"There are persons in this city, and in other cities, who pass from man to man and from woman to woman, repeating evil words which are deadly in their results, and yet you cannot evaporate the truth from the falsehood, and point out the slander which lurks therein. Perhaps words were not used, for words are not necessary to the destruction of some brother or sister. A drop of the lip, an arched eyebrow, the shrug of the shoulder, even an emphatic silence may do the deadly work. You congratulate yourself that the days of persecution are over; and so they are, as to the crucifixions of the flesh. You never burned a human being alive; you never rejoiced over the death shriek of someone who was suffering the quick or slow process of physical death; but did you never rob some man or woman of friends, or take away from them their good name, or gleefully repeat some miserable gossip, or purposely misinterpret their acts or words? We live by that on which we feed. If we feed on gossip, we become slanderers. If we feed on evil speaking, we become vicious."—*Exchange*.

Experimental Chemistry.

Empirical Methods, Apart from Theory, Which have Benefited Agriculture.

"Undoubtedly one of the most wonderful discoveries of modern chemistry has to do with the soil," says *The Saturday Evening Post*. "It has been ascertained that the most barren land can be made rich simply by adding to it certain mineral elements which cost but little. On this basis it is estimated that the United States will be able eventually to maintain 500,000,000 people—more than one third of the present population of the world. It is merely a question of supplying the requisite quantities of nitrogen, phosphoric acid, and potash. The last two are readily obtainable at small expense, whereas the first may be supplied either by furnishing to the soil condensed nitrogen in the shape of slaughter waste, or nitrate of soda, or by planting clover, beans, or peas, which have an affinity for nitrogen and absorb it from the atmosphere. It is now known that nitrogen is the most important plant food, and inasmuch as this element composes four fifths of the atmosphere, the question is merely to absorb it into the soil. It has also come to be understood that only 2 per cent of the material of plants is derived from the soil, the remaining 98 per cent being drawn from the air and from water."

* * *

The World's News.

Aug. 14.—South Chicago, Milwaukee, and Joliet workers ordered to join strike on pain of expulsion from Amalgamated Association.—Dr. J. M. Smyser, former secretary of Illinois board of dental examiners, charged with issuing forged diplomas.—General Palmer, of Colorado, donates over \$1,000,000 to employes of Rio Grande railroad.—London jury will decide upon morality of Hall Caine's new novel.—Train robbed by five bandits at Coney switch, Indian Territory; portion of plunder recovered in a few hours.—Baron Adolph Erik Nordenskiöld, the naturalist and arctic explorer, dies at Stockholm; he was first man to penetrate interior of Greenland.—Remains of Dowager Empress Frederick placed in mausoleum near Potsdam, yesterday.—Aug. 15.—Two lodges of South Chicago workers refuse to strike and have been expelled from Amalgamated Association of Iron, Steel, and Tin employes.—Highwayman robs stage in the Adirondacks; takes \$1,000 from passengers and rifles mailsacks.—Ten men killed in boiler explosion at Cleveland waterworks.—British House of Lords backs bill for government aid to shorten transatlantic voyages to four and a half days.—London physicians influence insurance companies to refuse policies to christian scientists.—Aug. 16.—Steel workers at Joliet vote to strike.—Tidal wave along the Gulf of Mexico; Mobile, Ala., cut off by water; hurricanes devastate great tracts.—George H. Phillips, the corn king of Chicago, insolvent.—Administration desires to act as

mediator between Colombia and Venezuela.—Three more lynchings attempted in the South.—Edward P. Thompson, former postmaster at Havana, convicted of fraud.—Aug. 17.—German forger, guilty of embezzling \$375,000, arrested in Milwaukee.—Vice President Davis of Chicago and Assistant Secretary Michael Tighe of Pittsburgh try to influence Milwaukee steel men to strike.—Prospect that strike of 30,000 cotton mill operatives in Fall River may be averted.—Situation in South America more quiet.—Lord Kitchener moving upon Gen. Botha.—Sultan exiles 700 officials and servants.—General Miles visits Exposition at Buffalo.—Gulf storm moving north; meager reports from the flood.—Aug. 18.—Milwaukee steel workers join the strike.—Report that the Armours mean to corner the apple crop in Maine.—Pullman car employes refuse to wear hat prescribed by company.—British parliament prorogued.—Gigantic scheme to swindle banks exposed.—Aug. 19.—Officials confident that Labor Union will win.—Steamer Islander strikes iceberg off Douglass Island and sinks with about eighty passengers.—Gen. McArthur arrives at San Francisco and reports great devastation of country by war in the Philippines.—United States coal exports doubled since 1897.—Former President Kruger says British proclamations will act as incentive to urge on Boers.—Troops from Ecuador ready to invade Colombia; general war upon the Isthmus feared.—Enormous meteor falls in Arizona.—Aug. 20.—One dead and eight injured by explosion of cannon at Fort Riley, Kansas.—More steel mills closed; Eugene V. Debs will visit Pittsburgh and address strikers; union men arming against "scab" workers.—Cuban at Havana dies of yellow fever as result of mosquito germ-test.—Li Hung Chang wishes to change Manchurian treaty.—Typhoid in Chicago due to bad water.

The Flaming Sword's Exchanges.

* * *

Leslie's Weekly.—All the leading topics of the month are touched upon in the issue for Aug. 17. The editorial page gives a good article on Suppressing the Poster Nuisance. How people spend the hot days in and around New York, is described and illustrated. Is Gibraltar in Danger? with a fine cut of the old fortress will interest many. Judge Co., 110 Fifth Avenue, New York. 10 cents a copy, \$1.00 per year.

The Breath of Life.—Edited by the Rev. S. C. Greathead; its object is to instruct humanity how to rise above material restrictions and maintain the body in health and vigor by the "Science of divine breathing." Issued monthly by the Breath of Life Publishing Company, Clifford, Michigan.

Health Culture.—Devoted to practical hygiene along all lines. Physical culture, massage, suggestion, bathing, and the philosophy of food are all discussed without prejudice. Health Culture Co., 481 Fifth Ave., New York. 10 cents per copy, \$1.00 per year.

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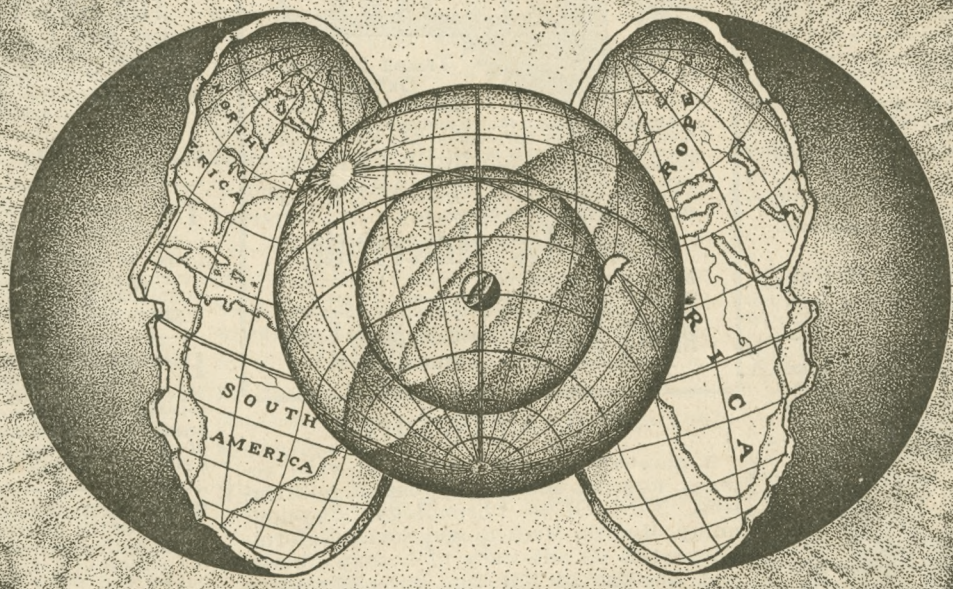
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